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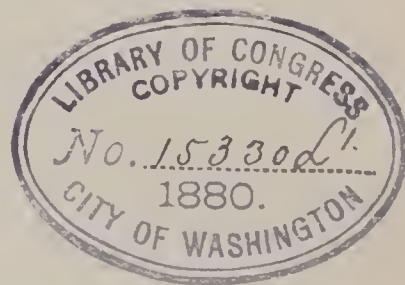
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INDIVIDUAL RIGHTS.

ORIGIN OF THE PRINCIPLE OF LIFE.

IN the New York Tribune of January 21st, 1876 is an article headed, "Sectarian Candidates." In speaking of Mr. ——, as being qualified for the nomination as a candidate for the Presidency of the United States, after giving testimony of Mr. ——'s descent on his father's side through the Presbyterian faith, it suggested there may be a doubt on account of his mother coming from a noted Roman Catholic family.

This reasoning leads one to ask the question—Through whom does the germ of man descend? The male, or female? What has that to do with politics, you may ask? I answer;—because it underlies the foundation of man's rights, as an individual. Solve our first question, and the relation it bears to all external objects for its development, you will then see and comprehend man's Political, Religious and Individual rights.

Is the public mind ripe for the discussion of the momentous question? I think it is. Heretofore

the discussions have been of a narrow, sectarian or selfish nature, limiting man's rights by creeds and arbitrary laws, enforced by brute power, directed by intellect uneducated or not unfolded in wisdom.

The discussion of how man's soul becomes incarnated in the flesh, must be a scientific one.

In order to get a correct view of man (I use the word man, in its twofold sense, man and woman) we must go back to first principles.

The first question occurring to the deeply reflecting mind is, what has caused the phenomena I witness all about me and within me? The usual answer has been God, which has not satisfied the inquiring mind.

One inquires, who, where, and what is God? and what is my relation to Him? From time immemorial there have been minds making such inquiries and seeking their answers. Through these efforts and labors, which have been recorded and given to the world, we can now give a much more satisfactory answer to the questions propounded.

What was the first manifestation of Life or God? I have no objection to the word God, to convey the meaning of the all Pervading Creative Principle, that acts through all extent, and is nowhere absent. The self-evident answer is, Motion. What did he and she or this principle move?

The principle being male and female put itself

in motion upon chaos, (Darkness), out of which all forms are evolved, and through these forms, all results proceed—from the fiery comet to the most exalted sun and planetary systems in the universe, from the protoplasm to the most exalted archangel in heaven.

From the simplest mote, to the grandest organizations of worlds, this principle is found at work, preparing the elements through which God can organize a form in His own image, a conscious living soul—a child from Himself. If this is so man must be Immortal.

Now what evidence have we to sustain this view of God, or Brahma, or Ala, or Omi-to, or Amida, or the Mighty Word,—or call this principle by any name you choose? Reason is One. It is the same Creative Principle. In science, this principle is known by different names.

Scientific investigators tell us, that there is not the smallest particle of matter but that has its positive and negative sides, which acts as its attractive and repellent powers, which keeps it in its individual form. Then again in its higher organization it is known as the aggregative and segregating principle; and under this name it is constantly at work, and nothing new or old in the universe, that appears, but is the result of its labors. Under other names—Heat and Cold—God becomes very conspicuous and all-powerful.

From the combined labors of these three manifestations of God's power we have sensitive Life, under the name of male and female, and under this manifestation of God, man is evolved a conscious Sentient Soul, in the Creator's own Image : which is Love, Wisdom, and Sensation. Under this name we give God our highest and holiest adoration only by observing his laws in nature, as manifested in the operation of this all creative principle, under its various names, and morally applying them to our every day life ; thereby making it manifest what God is, by unfolding in Love and Wisdom ; and through its manifestation, the kingdom of heaven may be established upon earth.

These first or general principles being true, what is our manifest duty, to ourselves, our neighbors, the government, and the all Loving Wise Father and Mother, God.

Life implies labor ; labor gives experience ; experience begets or develops Love and Wisdom, and when we possess them in perfection, we have become as the gods, or like unto God.

What was the second manifestation of God ? First was motion. Evidently, it was organization.

What was the object of organization ? It was threefold. First, sensation. Second, the refinement of matter. Third, the manifestation of Love and Wisdom, in a finite form.

I think all scientific and reflecting minds con-

cede that the first manifestation of Life or God was motion, and that the second was organization. Admitting then that these answers are correct, in what way or order and manner has organization proceeded, in order to develop conscious sentient beings?

The Infinite Principle put itself in motion, broke infinitude in particles; these particles, each of necessity containing its portion of the Infinite Principle, commenced to revolve around or about each other, manifesting the positive and negative principle, developing the centripetal and centrifugal forces, attraction and repulsion, and they again the aggregative and segregative forces. Motion having developed heat and cold, formation begins to take shape in suns and planets and planetary systems, held together by this all permeating and ever present Love and Wisdom principle.

Thus coming down to our own little footstool, the earth, and interrogating and examining her in her growth and development as recorded in her mountains, oceans, rivers, valleys, fossils, vegetable and animal life, we may be able to see what position man stands in, in relation to nature and nature's God, and toward his fellow-man.

Matter exists! Did it create itself? Impossible. All we can know about it is its forms, combinations and manifestations, in and through it.

Mind and power exist! Did they create them-

selves? They are coequal with God. Did matter create them? No; because they control matter, and organize it into forms of life and uses; so as to individualize the God Principle, Love and Wisdom, in the form of man.

Man therefore has the power and mind to inquire into *all* the manifestations of the Father and Mother God Principles. These principles and laws I wish to be kept steadily and firmly in mind; for, by them all things that are, and are to be, are created, or formed. And, in order to sustain this position I shall draw from nature about us and within us, and from recorded facts, as observed by the various scientific minds of all nationalities.

One of the great difficulties to overcome in a treatise on this subject, is the notion that soul or mind is but a chemical resultant of matter: whereas it is co-eternal with matter, and distinct from earthly matter, and superior to and above it, and uses matter to manifest itself. Otherwise you might as well say that all organization of matter, is for the purpose of creating matter: whereas matter is only organized for the purposes of developing uses. Uses signify the operation of *mind upon matter*; and all uses are for the purposes of sensation; and what but life can take cognizance of sensation! And life itself is but an evolvment from the all creative Soul of the Universe.

One of the first manifestations of Deity is heat

and cold. By and through them the Universe was and is unfolded and unfolding. Each sun and planet is expanded and condensed by them.

In what manner did cold and heat act upon chaos? Take the word chaos to represent unparticled matter; and the word creation to mean formation, it will give a rational view and conception of the phenomena of nature. In this sense I shall use those words.

Can any mind conceive of one, much less of various and innumerable kinds of sensations, without organization? I answer, No. It is self-evident, that to produce sensation, there must be action—motion; and for a variety of sensations, there must be a variety of organizations.

Can there be any sensation without heat or cold? I answer, No, not in a gross material body; and yet the extreme of either will destroy all sensation pertaining to life in a material earthly body. Extreme heat is known to expand and destroy all earthly forms. And cold to condense, consolidate and give form. The two harmoniously acting in concert, give life and form to all things. Each in its turn builds up, and destroys. The extreme heat of the noonday sun evaporates the water from the face of the earth, and heats the atmosphere and loads it with the vapors from the oceans, lakes and rivers, and carries it up to old Boreas, or the cold region where it is condensed, and returned to

the earth in the form of snow, hail, rain and the pearly dew-drop; bringing down with them the ammonias and life-giving qualities of the atmosphere in a soluble form, so they can be absorbed by vegetable and animal life-germs, that they may build up their earth forms, and through those forms reproduce their own life-germs again. Can analytical chemistry detect life in air, water, or earth; and tell us what it is?

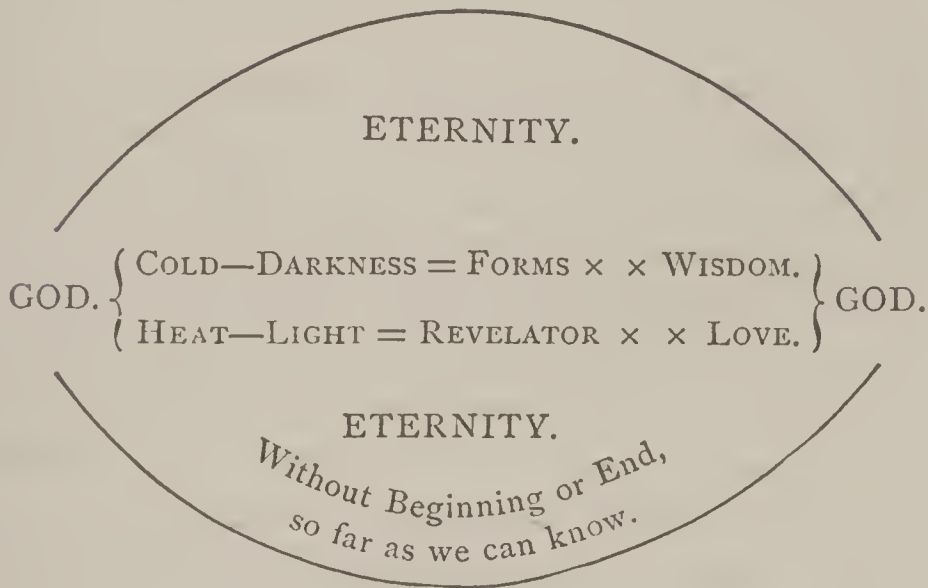
In order to build up these earth forms, in all the beauty of shades and colors, it requires the heat and light of the sun, and the cold and darkness of night. *Light and Darkness are equal.*

All life-germs are conceived in darkness, and germinate and continue to grow, alternately in darkness and light, until the death of the earthly form.

Darkness is full of forms. Light is the revealer of forms and their uses. If these statements are true, then *Light and Darkness must be Eternal.*

So, if a form is revealed by the light, can it be so hid that it cannot be again found or seen? I answer, No. They are from eternity, and once revealed they cannot be hidden. Their earthly form may pass from view, that is all; for, if light and darkness is eternal, so must all forms be eternal. For that which comes from eternity, cannot pass out of eternity.

Here let me make a statement of these Principles. Thus:



Is the above statement true? If so, what must the conclusions be: but that *Man was in eternity with God*, and his Individuality is now revealed on earth as a sentient being; a child of Deity.

II.

ORIGIN OF LIFE ITSELF.

THE chemist, with his alembic and retort, must use heat and cold, which are his chief agents in all his chemical experiments in reducing materials into their primitive elements, and in combining them in

various compounds and fabrics. They are ever present in all of man's experiences, and he cannot exist without them, neither can any form of matter.

Yet there is a something in man which we call Mind, that can control heat and cold in such a manner as to control matter, and form it and reform it in thousands of conditions, and cause it to do much of man's labor ; and again can annihilate the earthly forms, till there is not a vestige of them to be found. As an example, I refer to the explosion of the nitro-glycerine in the brick building at the entrance of the tunnel being constructed through Bergen Hill by the Del. Lac. & W. R. R. Co., which so completely destroyed the bricks that not a particle could be found ; yet no scientific man would affirm that the matter of which the bricks were composed was annihilated and driven out of existence.

Though man can so use heat and cold to destroy the visible appearance of matter, he does not and cannot destroy matter. Doubtless if he had a perfect knowledge of heat and cold, he could develop all forms and conditions out of matter.

Heat and cold, light and darkness, cannot be separated so far as to be independent of each other. One could not be manifest without the other. Who can tell where one commences, and the other ceases. They never separate. Like spirit and matter, soul

and force, love and wisdom, law and principle,= Male and Female=God. One cannot be or exist without the other. They cannot be made manifest without union. And for any manifestation of power and intelligence, there must be a duality of action as well as a duality of quality to act. To illustrate, in mathematics there is an odd and an even number; one is odd, it is a whole; you cannot express any mathematical problem with it, but divide it and you have the even. With the two, and their multiples, you can express any mathematical problem in the universe. So with the male and female principle—God. It is attraction and repulsion, it is positive and negative, it is the centripetal and centrifugal force; and in its first and last, and most powerful, manifestation, is that which is known in earthly matter as heat and cold.

Cold and positive represents the male principle. Heat and negative the female principle. These principles must be equal in power to make one balanced whole—God. And in all the manifestations of this power, it exhibits wisdom and love—God in His spiritual realm—which interpenetrates all material domain and so fills the universe of spirit and matter. Thus he has so prepared matter that He could and has out of it created Man in his own Image—“Male and Female created He them.”

Then why wrangle ye one with another about earthly riches and homes. Your homes are not

merely here on earth. God is spirit, your homes are with the Father in spirit life.

God is the centre from which all things unfold. Just how that is done, is yet a mystery; but we have some facts and principles and knowledge of the laws of life and matter, by which we may open the mystic doors of justice and liberty, and learn much more. Man having been created by God in his own image, we must have outrolled from the centre of the All of spirit and matter.

As shown by the various manifestations of the laws of nature, man, in his inmost nature, must be the product from the inmost power and principle that created the universe, and is a particle and germ of the Infinite Power. Therefore he has the power and principle within him, to unfold in all the beauty of the Infinite, through absorption and growth in love and wisdom—growth by acquiring knowledge and wisely applying it to loving uses; thereby traveling back through all manifestations of the loving Father and Mother God, who dwells in the inmost of the universe. As we must have been in Him through the eternity of the past, we have all of eternity to return to Him in the future.

III.

THE LAWS AND RIGHTS OF LIFE.

WE have endeavored to indicate the origin of man, and from the argument deduce that he will return to the source from which he came; not, however, as a germ, but in the form of a God-man.

But there is a period of existence between the coming and the going of each individual being, which directly and immediately interests us all. This is his period of individuality —of *ego*—where he stands alone, apart and free, if ever. And here arises the inquiry, what are the natural rights conferred by this period of individuality and freedom?

First—To life, and the elements to sustain life—
air, water, and the fruits and products of
the earth.

Second—To be educated in the duties of life.

Third—To liberty and justice, in the pursuit of
happiness.

Under these three divisions of man's rights all of his privileges, duties, and obligations to his Creator, himself, and fellow-men, can be fully discussed.

Before we consider what the governments of men should be, let us glance at the physical growth of man—his development into the world, and so possibly get a more correct view of man's inalienable rights.

Let us start with infants, one, male, and the other, female, and watch their development until they grow up to maturity. We find they both are fed on the milk drawn from the mother's breast. Here let me call your attention to one important fact ; that the child must put forth the effort and draw the nourishment from the mother's breast, to develop its body ; so also must it put forth effort and draw and take in knowledge, to develop the mind—with this difference however—the mind will not cease to grow until it has taken in all knowledge.

This process must go on, until their stomachs get strong enough to receive the fruits and products of the earth. They continue this process of placing food in their stomachs, day by day and year after year, until they arrive at the age of puberty.

What took place with the food that went into their stomachs ? Why, it decomposed under mechanical and chemical processes, by which the fruits and products of earth were converted into bone, muscle, blood, nerves, brain, fluids and various tissues, in fact every distinct organ in the human body. And each organ has its peculiar functions and uses to perform in the grand cosmical body of man. Who conducted and presided over that laboratory, the stomach, to convert that fruit of the earth into brain, eyes, etc., and give every organ a specific use, and duty to perform ? Could it be any

other than God, by and through those principles I have enunciated?

Let us observe the two children,—grown up to manhood and womanhood—they unite or blend in wedlock, and the result is, the divine principle (male and female) has individualized itself, through the human form, into a conscious self-entity, or soul.

All men are created, by and through the same laws of nature; consequently it is a *truth, that all men are free and equal to life*, liberty and justice. And if they have that, happiness is the resultant.

What now are the logical rights of man as constituted by the laws of nature. We have shown above, that his life was evolved by and through the operation of nature's laws, and lastly, by partaking of the fruits and products of earth; and, for its maintenance in the earthly form, he must continue to partake of the fruits and products of the earth. Therefore he has a *natural right to as much of the earth's surface as will supply his wants, and without price*. When he has as much as he can use, he has no right to any more. If he does take any more, he is a usurper of that which is not his, and commits a wrong, next to the greatest that man can commit against his neighbor; which is to take his life. Do the constitution and laws of the United States acknowledge and protect each individual citizen in these his inalienable rights? No. Then why not at once commence to formulate laws which

will afford such acknowledgment and protection? There is no reason why we should delay in commencing to pull down crude organizations, and building up a finer, grander, and a nobler form of government, capable of sustaining man in harmony with his inner life, and his future destiny.

Are not the life-principles continuously existent? Yes, and as eternal as God.

By what signs do we know this? By progression in nature; growth and decay; construction and destruction—you cannot have one without the other. That which to-day is a great calamity, to-morrow is converted into a greater blessing than the calamity, by an increased knowledge. The blessing—the growth—could not have come to us, only through the calamity. There is no such thing as permanent retrogression in the laws of nature. They constantly have a forward, upward and refining process in their cycles. Their apparent retrogression is not real, but a temporary process in the refinement of material, in order to build up a more glorious and beautiful organization, so as to give purer and more refined qualities.

IV.

THE GOVERNMENT OF HUMANITY.

LOOK at humanity to-day, as it is manifested in Europe and the United States of America. We have no history of any people at any age of the world, that possessed so many harmonious instruments for the production of melodious sounds.

In no nations of people in ages gone by, did the people possess the knowledge to use heat to propel the steam-engine, or electricity to annihilate space, and bring us, as it were, face to face in conversation with people in different hemispheres. And yet the power of heat was always the same. And the lightnings flashed and thunders rolled and muttered in human ears, as now !

Where, erst, were the men to confine the heat and train it to do man's work, to propel him over land and sea ; or to cage the lightning and bid it carry his messages, from continent to continent, under the oceans, and over the mountains ? They had not been born. Neither could they be born until God, through determinate laws, had so refined matter, as to make the brain or thought element of man sensitive enough to receive the impression of the power of heat and electricity—and the mode, or methods of applying them to so useful purposes. And as the laws of nature are as illimitable as God

is, surely we may hope, and can expect still greater development of man's powers in grasping the laws of harmonious government, by which men will be brought into better harmony with each other.

And yet when one man was so developed as to conceive the idea of a steam-engine, or telegraphic communication, or a photograph, and demonstrate each, how rapidly were they multiplied and utilized all over the world. They gradually revolutionized our modes of communicating with distant friends ; and in all manufacturing and commercial relations.

Shall we stop here?

We cannot if we would. This revolution must go on, until our government and laws are thoroughly revolutionized, and made to protect the individual in his natural rights, and administered so as to sustain him in the constant enjoyment of them. Then, and not till then, can we have peace on earth and good will to all men.

Can such a constitution be framed, and laws enacted to protect man in his individual and social rights? Yes ; I think so. The Creator never created an organization without a compatible and equitable law to control it.

It is man's duty—not only a duty, but an obligation for being created in the image of the Creator—to find out the laws that control matter, and all organizations of matter. Then he becomes controller of matter ; and in harmony with the laws

that control the organization of matter and mind, he can control mind and matter.

Where, in nature, shall we find the model for a constitution and laws, to govern the people of the world?—This nation particularly?

In the organization of man himself, we will find the constitution and the laws that control it. Man is the most multiform and complicated organization on earth. Let us study it until we comprehend it, in part at least, and then imitate the Great Architect, as far as we are able, to frame our constitution and laws in harmony with man's being. When that is done the kingdom of heaven will be established upon earth. And the laws will not be changing and unstable as the wind; but will be as permanent like the laws of nature; and anarchy and confusion will cease and be no more.

When I speak of the human body as the model for our government, constitution and laws, I speak of it correspondentially. The human body is made up of simple and complex organs, and each organ has its particular function and work to perform. Does not the very thought of them, and the functions and work they perform, suggest to your mind the necessary departments, their functions and work to perform in the government of the people?

To be a complete government, it should have a department to correspond to every functional or-

ganization in the human body, to perform a corresponding duty for the people as the organ does for the human body.

Let us examine some of these organs in detail. The first in order is the land department, the bureau of the interior ; corresponding with the Stomach. What are its duties? It should see to securing to every citizen enough of the public domain to make his home upon, and to draw his subsistence for himself and family : also, to establishing schools for children and adults. " Do unto thy neighbor as thou would have him do unto thyself," would be fulfilled. These schools are the primaries to prepare the children for the higher departments of education. They are the mouth and stomach, which commences to prepare the brains that sustain the nation.

The next important department, or organ, is the Heart ; partially represented by the treasury department. The blood is the builder-up of the body ; it furnishes every department of the body with the peculiar material to sustain it in its specific duties. So should the treasury department sustain the nation. In order to do so, the government should own the avenues of commerce, such as railroads, canals, etc., and the locomotive engines upon the railroads, and allow the people to place their own cars upon the roads, as it does boats upon the canals and rivers, and charge so much per mile for moving them ; and in that way

regulate commerce, and raise revenue for the public schools and colleges. The government should have no responsibility except to deliver the cars at the point designated by the owners. This should also be one of the departments of education.

The next important department is the post office, to correspond to the Nervous System, which would, properly be called a bureau under the control of the department of the Head; as it has no distinct organization separate from the head. It brings to the head all that transpires without, and carries the orders and communications that the head and legislators have to make with all parts of the nation. Therefore the telegraph and post-routes should belong to the government, and the revenue from it should go to support the most advanced department of education.—What this department should do for the people, we will discuss when we consider the department of the Head. So also the observatory—the Eyes.

The Liver, and Kidneys should come under the educational department of chemistry; which we have not in our present form of government. Neither have we one of the most important departments in the whole human system.

The vivifying department,—the Lungs should be a system of colleges, for the recognition, and investigation of all and every kind of phenomena that may present itself to the minds of men; and eluci-

date the same, if possible, for the benefit of the people, so as to free the mind from superstition and error. These colleges should be open to all who have qualified themselves by passing through the lower grades of schools and departments of education.

A very important section should be the bureau of paternity—the organs of Reproduction. No children growing up under this Government should be allowed to marry until they have been instructed in the nature of the high and holy duties of parentage, and the effect their acts and lives will have upon their offspring. Mainly through the instrumentality of such an education can we expect a speedy development of harmonious governments.

Next in order is the organization of Bones and the organization of Muscles and Skin. These organizations are for the support, defence, and protection of all the other members of the Body, which we have very properly and strongly represented in our present Government by the two secretaryships of the Army and Navy.

Now comes the Head, and its contents: that controls and directs all the other organs in the structure, and yet it cannot itself act independently of them.

Do not the three divisions of the brain suggest the two houses of congress and the executive—and the ears, the judiciary; to hear and decide all

mooted questions? And at the same time they suggest, that the executive, legislators, and the judiciary, and all heads of departments and bureaus, should only be selected from those who have passed through the department of the Lungs—colleges—and made themselves thoroughly acquainted with the laws of nature and of man, and who cheerfully and morally submit to the control of them, as made manifest in their every-day life.

V.

NATURAL INDIVIDUAL RIGHTS.

THUS I have given a brief suggestion, in what manner the Government of the people of this nation (and of the world, if you please) should be constituted.

Now as to the laws to be made and executed—what should they be? They should be as plain and simple as breathing, eating, and drinking are.

Should the Constitution of the United States (1) be changed and amended? and if so, (2) in what respect.

(1.) Yes. (2.) In respect to the changes and amendments, the constitution does not, in the first place, state clearly what the natural rights of Man

are ; which it should do. And then, the laws *should be made to sustain them*, and protect the Individual in the natural use of them impartially. No chartered privileges should be granted to a firm of individuals, directly or indirectly, that could not be enjoyed by as many as choose to accept of them.

We have shown that all men are born free and equal to life, liberty and justice in the pursuit of happiness ; and that man was created without being consulted, with wants which are necessities to him ; and that the supplies were placed in the earth, to be had only by man's labor. Therefore, every man is entitled to as much of the earth's surface as he can use, and no more. When he has placed his labor upon that land, no law, nor any process of law, should be able to take that home from him. His labor is his against the world, and at his disposal as he sees fit, unless he commits a crime against his fellow-men.

Man (male and female) was created, and is, a social being. This law of the Individual's nature as a social being, does not destroy his homestead right to the soil. It does not destroy the right of Individuals to associate together and join their rights to the land as homesteads, under such rules and regulations as the wisdom of the age may develop to be the best and truest mode to unfold the Individual up into the wisest and noblest Manhood, and Womanhood, thereby doing away with

contentious grasping, overreaching strifes, and devastating wars.

There should be, and Congress should pass, a law prohibiting the sale of the public lands, or giving it away for any other purpose than a home to actual settlers. And that which they have so unrighteously given away to railroads, and others in large quantities, they should repossess to and for the nation, and hold it for actual settlers, and assist the needy citizens to, and upon, it. By this means the Government would relieve the cities of their overburdened population, and place them in a position of self-supporting manhood, freed from the debasing influence of pauperism and strife for a mean subsistence. They would become a strong support to good society and the nation. Such a law should be passed at once, authorizing the Department of the Interior to move and send out any family that wishes to go out upon the public lands and open a homestead; and appropriate the means to do it; and then follow the emigrant with teachers and establish schools to educate them and their children.

By these means our cities would become purified and freed from pauperism, alms and soup-houses. Jails and penitentiaries would be turned into manufactories and workshops, instead of the abodes of wretched and disgraced human beings. Grant to man his Natural, Inborn Rights to as

much land as he can use, to draw his substance for self and family, without the power of any law to deprive him of it, and crime would very rapidly disappear from amongst the people.

Depriving man of a free home on the soil is the foundation error that leads to all others. We cannot be justified in making a law to punish a man for the violation of a law, when in the first place we have made laws depriving him of his natural born rights, or, in other words, "Inalienable Rights." Thus one of the duties of the Department of the Interior could and should be carried out, and furnish aid and support to all other departments of the Government.

From the chemical laboratory of the Stomach department, chyle ascends to the Heart—Treasury Department—to be converted into blood. In order to do that, it is directed to the department of the Lungs—college department—to be vivified into arterial blood, and sent back again to the heart, to be sent out, and to build up and sustain the whole body without partiality. This, then, suggests that legislators and executive officers, elected or appointed to office or to positions as teachers, should pass through the department of colleges before they could be eligible to those positions. It still further suggests the duties of these legislators and officers. As the blood is sent out to build up and sustain every bone, muscle, tissue, ganglion, etc., in

the whole human system, so should the legislators and teachers educate the children and students in their duties to themselves and the Government—not a partisan government but a scientific one, which secures each individual in the enjoyment of natural rights to life, liberty and justice, the ultimate of which is happiness.

Let us recapitulate a little. The system of the heart corresponds to commerce, whose duties are to carry the products of labor, of earth, and the people, to the consumers. The channels through which it is transported—in the nation—are the rivers, canals and railroads, corresponding to the arteries, veins and ducts of the human body through which the blood—food—is conveyed to sustain and build up each and every organ of the body, even to the granules of the epidermis. Connected with this double department of the treasury and education—the heart and lungs—there should be three bureaus or departments of chemistry, under three distinct duties. First, the bureau of analytical chemistry. Second, the bureau of synthetical chemistry, corresponding to the duties of the liver, glands of the mouth, stomach and kidneys, which would be to analyze everything that goes to assist agriculture, manufactures and commerce, and the best modes to build up, and to put the information in such form that the people could be benefited by it. Third, the bureau of propagation, or anthropology. The

duties of this bureau is one that embraces the highest and holiest knowledge that can be given to the people. It is, how they can, and should improve their offspring. When the young arrive at the age of puberty, and before they marry, they should be fully instructed in the sacredness of that high and holy relation, and how their own condition of mind, body, estate and surroundings will affect their offspring. If we expect (which every American does) to ultimately produce a nation of the most grand, noble, intelligent, wise and lovable race of Men and Women on Earth, *we must study and instruct the People how*. This bureau would come more particularly under the department of education.

In considering the department of the Head—or congress and the executive—we find the brain divided into three distinct departments or sections, and an appendage, the medulla oblongata. The cerebrum is divided into two hemispheres; who make all the laws to be sanctioned by the pons varolii, or Will power, and executed through the cerebellum and medulla oblongata. When we note, in our investigations, the functions and duties these organisms have to perform, the delicacy of tissues and fibres, and the power and force they generate, and effects they produce, we may well stop and ask, What is the *duty* of Congress and the Executives?

In its Members it needs the highest knowledge, wisdom, and justice in the nation. The work to be performed, is to make the conditions such that all people can enjoy and possess themselves of the means of growth—mental and physical—and happiness. Herein lies the highest and holiest duty man can perform on earth to God and his fellows—by establishing laws, and departments to execute the same, in harmony with nature's laws.

Let me briefly call attention to the Army and Navy. The duty of the navy, in addition to protecting commerce, should be to ascertain from all other nations and countries, the nature of their products, their qualities and uses, and bring home specimens, and to ascertain what of our productions could be exchanged for them, and give the information to the people, through the Secretary of the Navy. The Army should attend to all surveys of railroads and canals, the rivers, and all channels of commerce. The arms and instruments of war must be turned into the arts and implements of peace.

In this department (the Head) we have to study man in his higher nature, as mind, spirit and soul, as manifested in the organization of the head. Dr. T. S. Lambert, very justly says, in his "Systematic Human Physiology, Anatomy, and Hygiene," page 34, "The head, composed of walls and their contents, may well be called the capital of the body, since the mind is there enthroned in the midst of its

legislative halls, its courts, its audience-rooms, and its executive chambers, fortified as in a citadel, with its picket-posts for observation on the very outworks. It is also truly the *head-member* of the body, containing within itself the hints of what is required of all the rest. The ear and eye suggest the desirability of information, the nose speaks of the importance of air, the mouth argues for water and food, etc. The USES of the HEAD, not its position nor its structure, give it preëminence; indeed, its uses give it its position and structure."

How closely we should examine the contents and organization of the head, that we may select the proper persons, with varied qualifications, so as to make a complete organized government, qualified with wisdom to make laws in harmony with the natural rights of mind, and with power and will to equitably administer them. On closely examining the brain we find it composed of the most refined and sensitive matter; so organized that it can recognize the most delicate touch, and each convolution of the brain stands as an individual, with certain duties to perform in connection with others. In its organization we find it in communication with all the other organizations, even to the nails on fingers and toes, and hairs on the head and skin, through the Nervous System. In fact, the nervous system is but an extension of the brain; it is its roots and branches extending to the utmost

bounds of the body, and we may say through the eyes, nose, and ears, to the ends of the earth, and a good portion of the heavens above us.

Here we can clearly see that the telegraph system should belong to the Government. If the brain is so sensitive, and so refined, what ought the mind to be that is selected to fill so important a position as to declare what man's natural rights are, and so organize a government with constitution and laws, fully protecting and educating him in the uses and duties of them? In the first place, they should be men strictly moral in its fullest sense, above party influence or public opinion, strictly conscientious in performance of duty, well educated in the laws of nature and mind, of sound judgment, and not prejudiced in creeds or dogmas, but open and free to receive *truth* in whatever form it may present itself.

How intimately connected with the head is the Blood system is plainly seen, but its organism and organic power of action is separate from the head. Yet it is under the control of the head—the cerebellum. It carries the material to the brain to repair and supply its earthly wants, as it does to all other parts of the body. Does it not suggest that trade and commerce should be regulated by Congress, and the channels through which trade and commerce flow should belong to the Government, particularly the railroads and canals, all under the

control of the Treasury Department, and it subject to the head—*Congress*.

As the blood flows freely to every department, and in sufficient quantities to build up and sustain every granule and organization of granules in the human body (corresponding to personals and associations), so should the Government, through this department, furnish the people with the necessary means to obtain all the supplies requisite to support life, liberty, and a progressive happiness.

Money corresponds to the blood in the veins. Blood represents every kind of material in the whole human system; so money represents every kind of labor and material in the nation. So there should be a supply equal to the demand, as there is in the system of the heart, and kept in active circulation through the channels of agriculture, manufactures, trade and commerce, and money should not be under the control of any corporation or set of men, other than the treasury of the whole nation, for its issuance and circulation. There should be enough of it to do away with all credit.

Then there could not and would not be any more failures to distress whole communities and the entire nation, as it is now. The few rich may say, the nation is not in distress. I am willing to affirm, and do affirm, without fear of successful contradiction, that seven-eighths of the people are suffering in mind from losses of property and shrinkage

of values, and for the necessary comforts of life, and a large portion in great distress for the want of means to procure the necessaries to subsist upon—no home, no land to draw subsistence from, no employment to earn it. A lamentable picture, but a true one—a lasting historic disgrace to our past and present legislators of the United States, and a warning forever after to the people, to be very careful not to solicit ambitious, selfish and ignorant men to represent them in the legislative halls of the nation. Ignorant in this, that they did not know that any law passed by them for the benefit of the few to the exclusion of the many, was a great injury to the many, to themselves and their posterity. It is a direct law against liberty and justice.

I do not write this of our legislators to condemn and judge them guilty of a deliberate and wilful wrong-doing, but, that they were not wise and intelligent enough to choose the right course. If they had chosen the right course, the people would not have been in so deplorable a condition. Our condition of embarrassment and distress, is an evidence *that they were not wise.*

VI.

RESTORING RIGHTS TO THE PEOPLE.

FROM what has been shown in the first part of this discussion, that all men came into being with the same rights, it is our privilege and our duty to claim and demand them, through the ballot-box. The people must wake up from the dark night of servitude to kings, priests, tyrannical rulers, dogmatic creeds, and unrighteous laws,—learn what their natural rights are, assert them, and work for them, until they are secured to us and our posterity.

The greatest effort put forth by most men, has been to lay up earthly riches, which cannot pass out of earthly conditions ; and when they place their affections upon it, it holds them in an earthly condition in the after-life, for the evident and plainly-to-be-understood reason, they had not laid up in their minds any knowledge of their spiritual nature, which is the only wealth they can take with them. Consequently they cannot have affection for that that they know so little about ; for, “ Where your affections are there will ye be also,” it being an acknowledged fact that the seat of the mind is in the head, and the greater amount of knowledge he draws and receives into his mind and wisely applies to moral uses, the larger and more extended liberty and enjoyment he controls, because his affections are placed upon well-doing.

Therefore it is, and should be the highest aim of Government to educate the people in the laws of nature, and rationally and wisely apply them to every-day life ; thereby they would, through these laws, walk directly through eternity to the Father and Mother of all immortals.

It is not my intention in writing these things to state just how the organism of the Government should be constituted, only to make some suggestions for the people of this nation to meditate upon. It is not the province of one man to make a government, it requires the combined wisdom of the nation.

Let creeds and dogmas be laid aside, and immutable principles be studied and applied in their proper relations, and they will soon lead the nation up out of the labyrinths of woe and disquietude. The laws once established upon these principles would be stable and permanent, and would not require amendments and substitutions ; and the only duties of Congress would be a watchful care over the executive departments, that their duties were promptly, faithfully and wisely performed. It may be—and properly—asked, how will we do away with the present laws in the division of the land, without creating anarchy and confusion ? But—how did man get possession of them, and continue to hold possession ?

I think there is a better and more peacable way

than force or violence, in returning to and accepting nature's laws, in regard to landed property and exclusive franchises. Monopolies can—will—yet learn how to render back to the people that which was taken from them.

Just how it can be done, will be and must be discussed before the people, that they may be educated in the methods of peacefully returning to the natural laws of government. Then they will accept, cheerfully and peacefully, the laws and methods necessary to attain the desired condition.

VII.

MONEY AND POLITICS.

WHAT is money? It is an instrument of writing, made by the authority of the people through their representatives. The Congress and President of the United States declaring: This is one dollar, five, ten, twenty, one hundred, or any number of dollars they wish the instrument to be, making it a legal tender for the nation. No matter what material this instrument of writing is printed upon, it is the authority and will of the people that constitutes it money; and as money it is of equal and

practical use and value. There should be enough of it in circulation to do the entire business of the nation, without any individual credits, the same as the blood does in the human body, and the distribution amongst the people should be done by the Government the same as letters are carried, and a uniform charge for doing it, the same as there is upon letters—not that the Government should become the custodians of the people's money, except to receive and deliver it to points desired. The Government, owning the railroads and telegraphs, could do it with much less risk than private companies. They would have fire and burglar-proof cars, and no one allowed upon them but their own employés. Under such a system there could not be a stagnation in business of a national character, only a temporary local one, of a very short duration if at all.

This system would preclude speculation upon credits, consequently no one would be hurt in case of failure, but the man that was reckless enough to enter into a speculation. All speculations are based on injustice, consequently work an injury to some one. That system should be banished from this nation. *Love and Wisdom dictate it.*

This system does not array the poor against the rich, or the rich against the poor; but on the contrary harmonizes them, placing each in his proper relation, making each contented and happy in his

mutual relation and dependence upon each other, in doing *good*, and continuously bettering each other's condition. There cannot be a discount on such a state of relationship. Neither will there be, when men are wisely selfish enough to establish laws to sustain and maintain these principles.

As to Political Parties,—What do the people owe to them? They are not under any obligation or duties to them. The only duty and obligation the people are under, are to themselves. When they neglect this fact, and give allegiance to a party as an organized independent party, above the people's rights, they commit a great wrong, behead themselves, and give the party leaders an opportunity to rob them of their rights and virtually enslave them. And to prevent this, it is the duty of the people, in each legislative, senatorial and congressional district, to canvass their districts and ascertain who recognize these principles, and avow them, are honest and qualified, and to select such men and send them to the halls of legislation, independent of all parties, excepting the inalienable rights of the people. When we do that, we will be protected against all lobbyists, ring-robbers and political knavery.

Voters of the United States, it is in your power, it is in your hands—through the ballot-box—to *rectify*, *purify* the Government and laws, and make them protect each individual in his inalienable

rights. Will you help do it? It only needs courage and perseverance, and it will be accomplished. Do not wait for your neighbor to act, but each one act for and from himself, and you will soon find you are acting in concert with the largest party that was ever called together in the United States; and that for a righteous purpose.

VIII.

FINANCE AND COMMERCE.

THE articles which appear hereafter I wrote originally for the columns of the *Evening Courier*, *Daily Advertiser*, and *Essex County Press*, of Newark, N. J., where they appeared a few years ago; and, with slight revisions, I give them place here because the present condition of the times and country make them of even more importance and value than when they were first printed.

Finance is the management of money, to meet obligations, and the consideration of money itself. what it is, what it should be, and its legitimate functions in the operations of commerce and trade.

The first thing, then, is to ask and consider what is our present money. I reply, It is a compound of

gold and paper, made so by enactments of Congress, one part of it with two qualities of value or use to it, the other with but one. Gold has an intrinsic value in itself as a fine metal, incorruptible by the elements, besides the value attached to it by the Act of Congress, making it money, to measure the quantity and quality of labor (here let me say that all things that have any commercial value is labor. I will have more to say about labor). The other paper (engraved paper) has but one quality. The enactment of (the people's) Congress authorizing it to be issued in two forms or parts, \$400,000,000 to be legal tender for all claims, except duties on imports and interest on public debt, which are issued by the Treasury of the United States. The other part, \$350,000,000, if I mistake not, is issued by, or to incorporated banks, secured by the bonds of the United States, and are promises to pay on demand in legal tender notes of the United States Treasury (which you will perceive is making them of a little inferior value to the legal tender notes). This the people did willingly receive as money, and it has admirably answered the purposes of trade and commerce, demonstrating its powers to completely fulfil all the uses of money if properly issued by the Government. (I speak of the paper money.) We will now consider the functions of money. Money is the standard by which all commodities are measured in value, the representation of wealth

(not wealth), by which wealth is conveyed from one to another. The representative of all kinds of labor—through whose means one kind of labor can be converted into all other kinds of labor. To be capable of concentration in a close and compact form, ready for use at all times, under all emergencies, and when it does that, it performs its highest mission. In view, then, of the functions of money I have given above, what ought money to be that it could perform all those duties. In the first place, let us consider the defects in our present money, if it has any, which I claim it has.

First. Gold has three great defects:—1. It is too bulky and heavy, causing it to move too slowly in its transfer from one to another, and too expensive in transporting it from one locality to another. 2. It has an intrinsic value as a metal, which causes it to be perverted from its legitimate use as money, and is not recovered back into money again, consequently changing the quantity of money in the country, thereby raising or altering the standard value of money. 3. There is not enough of it to do the business of the country.

Secondly. The objection to the present legal tender notes is, it is a promise to pay, implying it is not a full and complete representative of labor—here, again, let me say, I use the word labor to mean everything that is bought and sold, except promissory notes.

Thirdly. The objection to the National Bank notes is still more serious and fatal, because they are a promise to pay in legal tender notes and are under the control of local corporations, subject to be withdrawn from circulation at any time by the whims of individuals—thereby creating panics in trade by the severe shrinkage of the standard measures that represent labor (articles of commerce and traffic).

The result is failures and great distress, severe and fatal losses to individuals that are not overcome in a lifetime, disturbing the whole body politic of the nation. Therefore the objection to the present monetary system of this nation is real, because of its painful and distressing results to individuals and the nation at large. Can we have a better monetary system of this country? I answer, Yes. One that will not be ebbing and flowing at the caprice of individuals or corporations.

This brings us to consider what money should be and how to create it. In the first place, money should be a sure and steady handmaid to commerce and trade within the nation—our commerce with other nations should be strictly an interchange of commodities, to insure prosperous and happy results—never shrinking out of sight or reach, but ever ready to meet the ebb and flow of commerce, winter and summer, and should be in sufficient volume to meet all the demands of trade and commerce, and

confine it (trade and commerce) to a very narrow and short credit, and yet not cripple it in its full tidal flow. Our money should be confined to but one simple use, and made that it could not be converted to any other use—that use is to measure the value of labor or commodities. In order that it shall be a sure and permanent standard, there should be a specified amount put in circulation—sufficient to meet the needs of trade and commerce—that could not be withdrawn from circulation without notice and consent of the people.

The voice of the nation, as expressed in the Constitution of the United States, has delegated the power to the Congress of the United States to create and regulate the monetary system of the nation. Therefore let Congress at once create paper dollars, in the same manner they did by authorizing devices to be stamped on gold and calling it money—so let them authorize paper to be printed in the highest art and skill science can devise, and call it money, regulating the bills in denominations from five cents to one thousand dollars, in amount equal to the debt of the United States, and make them legal tender for all claims both private and public, and abolish all laws making other kinds of money not in conformity with this act. Hereby doing away with at least two-thirds of the use of gold in this nation, which reduces it to an article of commerce, none the less valuable to pay the balances of trade that

may be against us with other nations. And now the problem comes up, how to get the money in circulation, and the Government receive its full value for it, and not disturbing its own or the community's obligations.

The Government is largely in debt to our own people, and to the people of other nations, on which they are paying heavy interest, and taxing the people to pay it, which is a heavy burden for the people to bear. A large portion of these bonds are due at the option of the Government, five years after their date, consequently a large portion would be and should be paid, and stop the interest and reduce the taxes. If the holders of the bonds are not willing to receive the legal tender notes in pay (because the bonds call for gold) then let the Government go into the market and buy cotton, grain, flour, etc., and send it (in Government vessels) to England and Europe, sell it for gold, and pay in gold all those that wish gold. *Gold no longer being money in this nation, what would the people do with it, as two-thirds of its use would be gone in this country, therefore two-thirds its value. The use of any article is the value thereof. Therefore in proportion to its usefulness is its value.* Hence, the value of the legal tender paper money of this Government—if Congress make it the only legal tender money in the nation, it will give it great value, because it will be the only legal standard to measure

the value of labor. Objection may be raised, that the volume of currency is too large, that it will flood the country with unredeemable paper money. *I answer, Not so ; because every time a person receives it in exchange of labor* (I use the word labor in its broad sense) *redeems it, in such articles of use and convenience as will satisfy his wants ; what more can he ask ?* The larger the volume of legal tender money in circulation the nearer we can reduce all our business transactions to *cash payment, and do away all credit, and if there is no credit there can be no panics, and no overtrading or wild speculations.* It certainly will help that "good time coming." If the love of money is the root of all evil, may not money be the root of all good ? I think so.

Now, let us consider the amount that should be put in circulation, not subject to be withdrawn without consent of the people, and the reason for so placing it at the will of the people, whether or not it should be withdrawn. I will place the amount at nearly or quite the amount of our public debt, in order to stop taxation and the great expense of collecting it, say \$2,500,000,000.

By this means there would be a stability in our circulating medium that the business man could make his calculations with a degree of certainty not heretofore attainable, as the circulating medium will be in the hands of business men, and not subject to corporations or bankers for their expansion

or contraction. Commerce and trade will be the masters of their own situation, and not banks and stock-jobbers. In order to stop wild speculation *Congress should pass a law to check credits, by recognizing the rights of every man and woman to a home, and not subject to be taken away from them by any process of law.* Then, if they are credited, it should be at the reputation of their honor mostly.

In order that we may now fully comprehend the necessity of having money, in a much larger volume than we ever have had it, and that it is a creation of art, and always has been, we will now take a view of commerce. In order to get a comprehensive view let us ask: What is its underlying foundation, and what it is, and for what purpose it has been created? The underlying foundation then of commerce, I answer, is man's wants and necessities. Man being created (without being consulted whether he would be or not) with wants, *these wants being necessities, and the supply placed in the earth, there is therefore a constant labor going on by Nature in the earth to supply these wants, and in order that man may be benefited by the labor of Nature, there is a necessity of man to reciprocate the labor of Nature by his own labor.* Therefore his life is dependent upon labor. Consequently labor dignifies his life. Man's true aspiration is to taste and know of all the labors of Mother Nature and Father God. And in order to do so, he puts forth his own powers and

labor and gathers in the labors of nature, tastes and fashions it into articles of use and beauty, and through and by which commerce is established, showing, as above, all that men can enjoy is labor or the fruits thereof. Therefore, the necessity of an interchange of labor and the necessities of creating channels and means, by and through which labor can be conveyed from one location to another, also an article (which we call money) to represent the value of labor. The transportation of the labor of nature or art (man's labor, I call art) from one locality to another, is properly called commerce, and the interchange of commodities (labor) is trade or merchandising. From this view of commerce and trade, it is easily seen and comprehended, the hindrances and obstructions in the way to check its steady and even flow to meet the wants of men. And as man is ever growing and developing into a higher condition, his wants and necessities increase in a proportional ratio. Therefore the necessity of laying deep and broad the channels of commerce and the means to conduct it. As money is in our view only the representative of labor, it can easily be seen that when man parts with his labor he must have something left in its place to represent that labor; if there is not, then there is injustice done to that person, and so to the soil also.

Does not nature punish the man who takes a crop from his field (or does he not rather wrong

himself), and does not return its equivalent in inorganic matter? I think it does; but how can he if he has not the inorganic matter? So with the merchant or trader when he receives the labor of others and does not give them an equivalent for that labor, he is not only doing the laborer a wrong, but doing a great wrong to himself. *His note of hand is not an equivalent, never can be, because it is not a legal tender for all kinds of labor; but when Congress issues its legal tender notes, it is the note of hand of every man, woman and child of the nation, and is an agreement by them to take it at sight for everything in the shape of labor they have to spare.* And all they ask of Congress is, to be sure and take and legitimately use or hold the full value of every dollar they issue to the people. Now, then, need the people be afraid of their own notes of hand when they hold the full value of those notes, and have that value in full use for the benefit of the people? say, for illustration, an internal canal, connecting the interior with the oceans, or a railroad. Thereby creating a sufficient volume of money that when labor is taken up its representative can be left in its place, *thereby doing away in a large degree* with two great nuisances—individual credits and lawyers.

The people delegated to Congress the power and authority to create money for convenience and benefit of the people, then why not do it when there is such a demand for it; not only a demand

but an absolute necessity, the opportunity and the pressing wants of laborers and producers of wealth, call so loudly for it. The laborers and producers of wealth are no longer willing to credit capitalists. Congressmen, are you not called upon by the vows you took upon yourselves to fulfil the obligations of your office, as representatives of the people, to make laws to protect them in their individual rights. We, the people, will hold you accountable to us if you do not do your duty in this respect. Herein we have pointed out and suggested that which we wish to become law and a reality.

NEWARK, N. J., 1874.

IX.

PAPER MONEY.

IN discussing this question of money it is most eminently proper to understand the object and use of money. And when it is so made as to perform all the uses for which it is made, unfalteringly, within the nation, then it will be the very best money the people can make. Now to the question, What is the object of making money? I answer, It is to measure the quantity and quality of labor and commodities, and to convey the title of the product of

labor and commodities, from one to another. That I claim to be the only and entire mission of money. Then the question is, Who has the right to make this money? The Constitution of the United States declares the people alone have that right through their representatives, the Congress of the United States; they alone have the right to coin money and regulate the value thereof.

Our fathers, when framing the Constitution, undoubtedly used the word "coin" in its simple sense, which Webster defines, "to fabricate, to make, to forge, etc.," and also says that, "gold, silver, copper, and other metals, can be converted into money by impressing on it marks, figures or characters." Thus we see that gold and silver is not money without the authority of the people's stamp upon it. The people, then, have the same power and right to authorize paper to be printed and engraved, and the value designated upon it, and it becomes money by the same authority that gold and silver does. It is a hundred times more convenient, and a thousand times more advantageous to the people as a nation. The question may be, and is often asked, How can Congress make paper money of any value, when there is no value comparatively in paper? I answer, By attaching uses to it. It is usefulness that makes anything valuable, and that only.

As the people only have the right to make money (in this country, and only for this nation) let

them agree how much is needed to do the business of the country, and have it printed on paper, in manner, the highest that art and skill can devise, and make it legal tender for all purposes in business, for Government and people. And the law authorizing it to be made, so framed that the amount authorized could not be increased or withdrawn from circulation without the consent of the people, through a vote submitted to them. Then there could not be a failure in our money, because it is the nation's money, and cannot fail until the people cease to be a nation. This money will measure the value of gold and silver, just as readily as it will a bushel of wheat. If other nations are foolish enough to remain in the shadows of the dark ages, and continue to worship the golden calf of the Jews, under the form of gold coined money, let them remain there. It will make the product of our gold and silver mines worth so much the more, by their making use of it to print their money upon. Then, in order to gratify the golden calf worshipper in this and other countries, receive at the mints, from all who wish to have their gold and silver assayed, and cast in any form desirable, and have the weight printed upon it, in grains and pennyweights, or ounces and pounds. These pieces would answer all the purposes of paying the balances of trade with other nations, also the bondholders, if they desire gold. Then if the gold was sent out of the country it

would not disturb any of our business relations. By not using gold and silver to print our money upon, does not make it less valuable or available to pay our bonds or the balance of trade with other nations, if we should happen to have balances to pay. Now, if the people of the United States become wise enough to take a step in advance of the customs of the barbarous ages (in using a cumbersome commodity to measure labor and convey title to it, instead of art and science), and print our money on paper, and make it permanent, uniform and always come-at-able, commerce and trade will spring up, and our productions will become so abundant and desirable that we shall be able to make every nation on the earth contribute to increase our wealth.

The Constitution of the United States says there shall not be any class legislation; then why shall we tolerate class legislation by Congress in making laws in favor of the gold and silver miners? It certainly does so when it declares so many grains of gold and so many grains of silver shall be one dollar; it certainly establishes the price of the products of those mines. Why not have Congress declare what a pound of iron or lead or a bushel of coal shall be worth. Just as proper or improper to establish the price of one as the other. One more reason why paper money made by the authority of the people is better than

gold and silver money, is, that whatever amount of money they possess they have that amount of interest (if no more) in the stability and permanency of the nation.

X.

INDIVIDUAL AND PARTY RIGHTS.

CANVASSING the duties and obligations of individuals to a party, and of parties to the individuals, and also to other party organizations, I find that individuals have certain inalienable rights, and that parties have only certain definable rights; in a certain sense inalienable, which are conferred and transferable. Regarding the inalienable rights of the individual, I have asked myself the question, "How much of my individual rights do I merge and submit to the party I may join?"

I answer, only as much as is called for by the constitution and laws of such party. Therefore, in view of the rights of individuals to form themselves into a party, they have a right to say how that individual shall become a member of that party, and what he shall surrender to that party by becoming a member of it, and what protection he shall receive from it.

One of the inalienable rights of the individual which should not be surrendered, is his honest conviction of that which is right, and his right to properly express his convictions, in language not abusive to his fellow-men.

Is it just, in forming and building up a party for the protection of individual rights, to admit to its structure an organized party, who have a definite end and aim of their own? No! for they will work corruption in the party, in order to carry their own ends and aims to a consummation. Therefore I hold the only way to build up a strong, pure, perpetual, living, growing party, is to lay its foundation upon the God-given rights of the individual, and that will attract the individual to the party, and thus the party will grow by individual aggregation, until it shall overshadow the whole land and be a blessing and a protection to every citizen.

XI.

WHAT CAUSED PROSPERITY, AND WHAT BROUGHT RUIN.

IN searching for the cause of national distress, I find it necessary first to ascertain the reason for our business prosperity. The rebellion of the

Southern States forced the Government to become a very large consumer of the products of labor. The demands of the Government set the producers at work throughout the length and breadth of the land, and they could not labor without consuming the products of labor. They consequently demanded and received of the Government the equivalent of their labor, which was money, exchangeable for any and all products of labor which they desired to have. Therefore the Government—that is, the chosen representatives of the people, acting for them—having the power, under the Constitution, to fabricate or coin money, authorized, by act of Congress, the Treasurer of the United States to have certain devices engraved and printed upon paper, stating the value of each piece of the same in dollars and cents, and made it a legal tender in the place of gold and silver. This enabled the government to pay the producers. Necessity forced this method of making money, and it has proved to be the best ever issued by this government.

Now let us see if this last statement is correct. In order to judge of its merits fairly, examine into the history of the business of the country from the year 1854 to 1877, and note its fluctuations, with the cause of the same. Mr. W. L. Fawcett, in his *Handbook of Finance*, page 125, makes this statement: “Upon the presumption that the New York

bank clearings, exclusive of the Stock Exchange business, represents nearly twenty per cent. of the total volume of payments in commercial transactions in the United States, we may estimate the increase of traffic in the United States by the increase of bank clearings in that city."

The amounts I give here below are taken from his statement on the same page, for each year ending September 30th, and this amount should be multiplied by five, in order to get the full volume of merchandising in the United States. In 1854 it amounted to \$5,750,455,987 ; in 1855 it decreased \$387,542,889. From that time forward it commenced to increase, and in 1857 it amounted to \$8,333,226,718. In the fall of that year the banks suspended specie payments, in consequence of which the business of the country fell off nearly one-half in one year, only amounting to \$4,756,664,386, a difference of \$3,576,562,332. Remember all these amounts must be multiplied by five, to obtain the real extent of the disaster to the producing classes.

Inasmuch as all merchandise is the product of labor, who, but the producers of merchandise and the dealers in it, were the losers of this \$3,576,562,332? Merchants, mechanics, agriculturists, and laborers—the producers and exchangers of wealth. This terrible loss was in consequence of the failure of the banks to pay gold (the humbug of the world)

and silver for their paper bills—their promises to do an impossible thing.

Now I will show the increase of business and the cause of it. In 1858 some of the States legalized the suspension of specie payments, which restored confidence, and in a short time the banks resumed again. They resume only when their specie is not wanted. Immediately business revived and steadily increased up to the 30th of September, 1860, when it reached the sum of \$7,231,143,056. In 1861 the rebellion of the Southern States caused another suspension of the banks to pay gold and silver, and business again receded to \$5,915,742,758.

Dulness continued until February 25, 1862, when Congress legalized the suspension of specie payments, and authorized the issue of legal tender paper money (greenbacks) which restored confidence, and business immediately revived. At the close of September 30, 1862, it reached the unprecedented sum of \$14,867,597,848, and the next year it went up to \$24,097,195,914. This continued up to 1869, when it reached the magnificent sum of \$37,407,028,986 (five times that amount). The result of this grand business prosperity was substantial happiness to all the producers of wealth. The poor man's daughter could appear in public as neatly and beautifully clad as the rich man's daughter. And this because her own skill and industry was in demand by all.

But alas! this gave offence to selfish rich men. The difference between the rich and the poor was not noticeable enough. They set themselves the task of reducing the producers of wealth from comfort and happiness to poverty and starvation. They have accomplished it, and how? I answer, by their old trick of procuring the passage of laws to withdraw the people's money from circulation and destroy it—which was money based upon the entire wealth of the nation (gold and silver included), and issued by the authority of the people. Now these men propose paper money based upon gold only, and that under control of soulless corporations, called banks, and these banks governed by avaricious men.

What is the result? No answer is needed from me. It is upon us, and every man, woman and child sees and feels it. In 1870 business had dropped down to \$27,804,539,405, and in 1874 to \$20,850,681,962.

THE END.

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A form so fair, that like the air

'Tis less of earth than heaven —*E. E. Pinkney.*

WHAT DO YOU LIKE BEST ?

A sly flirtation by the light of a chandelier.

With music to play in the pauses,

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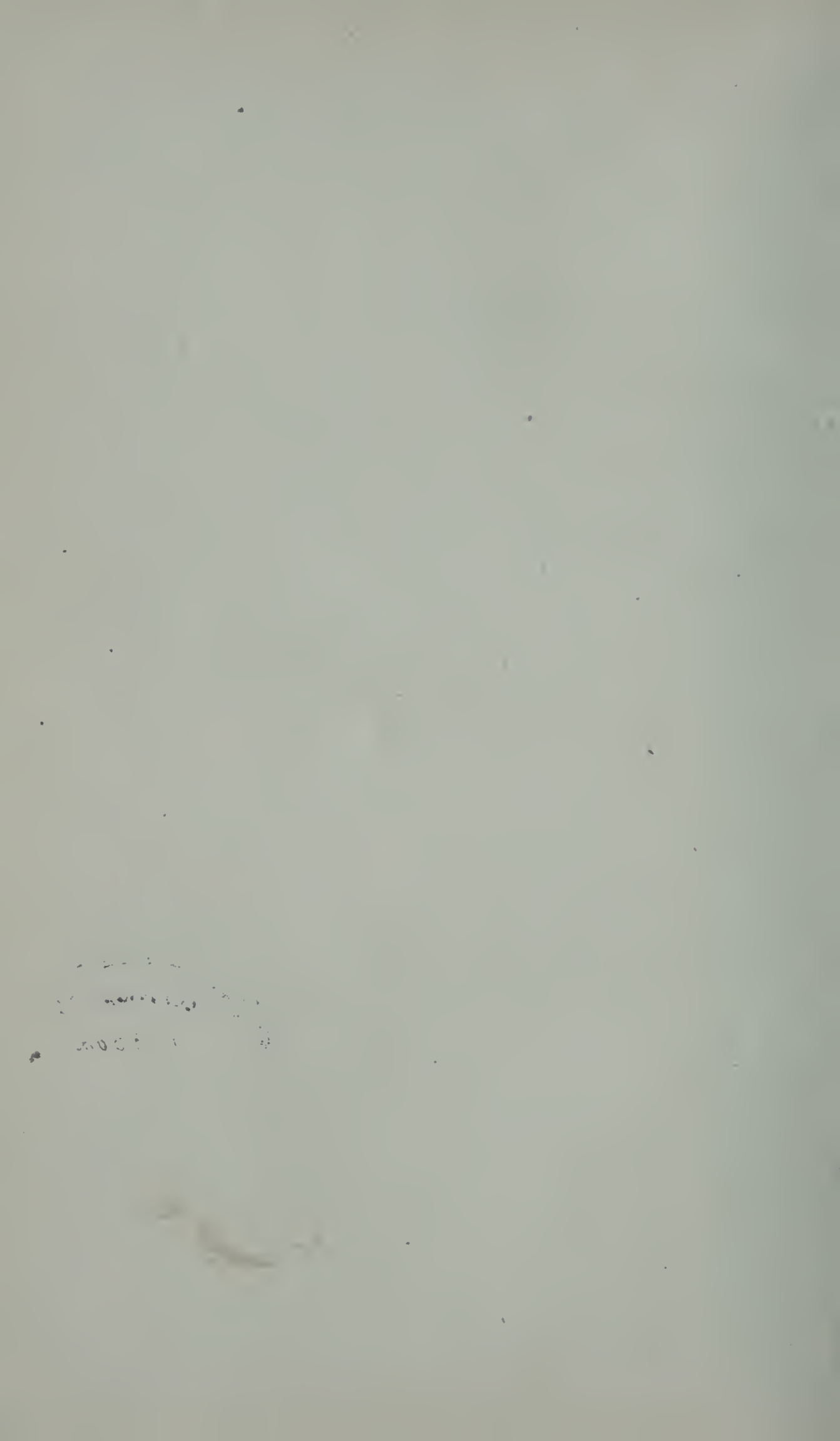
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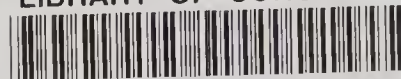
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